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THE OBSERVER.

For the New-York Observer

SKETCHES OF ELOQUENT PREACHERS.

BY REV. HENRY B. BASCOM.

Many years ago, passing down the North river, I fell in company with several Methodist ministers. They were on their way to the New York Conference. Suddenly one turned to me: "Have you ever heard Dr. Bascom? I had not. "Well then," he added, "you have not heard the most eloquent preacher in the United States." I smiled out, of course, deny it, and my intelligent companion to express the doubt which I entertained. But I determined to judge for myself, should the opportunity occur. Soon it did. The announcement that the great pulpit orator was to preach in behalf of African Colonization drew an immense audience to the Murray street church. Every seat and standing place was occupied long ere the service commenced. From a glance, it was evident that our most intelligent citizens were there. Ministers, lawyers, editors; in fact, all professions were numerously represented. No small effort, surely, for a favor or more appreciating audience, there was a gentlemanly and fashionable look about the congregation, which could not escape the casual observer. Even the preacher entered, and took the central chair on the pleasing platform.

Dr. Bascom's appearance and manner were not ministerial. Had one not known him to be a minister, he would have taken him for a sprucc politician. He had a jaunty look, and his shining black clothes and well-brushed whiskers, and fashionable costume, seemed not in keeping with the usually staid and very plain manner of the clergy of his own denomination. The peculiarity had given umbrage to the leaders of Methodism, and had caused no small personal vexation to their not very near-sighted brother. The Methodists of these days "look more to the inner man" than to the outer man, and clerical costume, unless it were in the extreme of the fashion, they hardly be noticed. The truth is, Dr. Bascom's fine person, and free, easy manner, made any garb look well on him, as it stood on one occasion, when a scrupulous father made him a present of a round cut coat on the condition he would wear it. He did so, and, on coming in, that he looked more genteel than before. He had what might be called a dashing air—the perfection of gentility, of that bold and self-reliant feeling which rough Western life almost necessarily gives. Only a few years, it seems, he had struggled with poverty; had been exposed to perils in the wilderness; had forded rivers and swamps; slept in log huts; lived on poor and nasty fare. Studied his sermons by the light of pine knots; rode thousands of miles to preach to here and there a scattered congregation hastily—like other pioneers—mounting to a hundred at noon, and reduced sometimes to four or five, and they of the poorest class. Such was Bascom's training—such the school in which he learned to think, to act, to believe. But now, after years of toil for him, he was graduated to a higher sphere. He had come up out of the wilderness—felt, that wilderness had been, and was still the mantle of a sublime freedom, which, though he had exchanged the canoe for the sad leathern girdle for his broadcloth, was discernable in every movement of mind and muscle. Such a people (the Methodists) did not for a long time understand him, misinterpreted his manners, and criticised needlessly his style. But soon his talented self-reliant man kept on—leaving to time and truth the charge of his reputation. That secret trust kept him calm, and I have heard him in Murray street, the matter of prejudice had been subdued, and his expression shone on upon a cloudless day. His person was prepossessing, dignified. His eye, dark and piercing, gleamed sometimes over the vast audience, in a very commanding manner, but with expectation, not, though well prepared to meet it, he evidently feared under a severe censure. Others led the devotions. Bascom, it was said, seldom prayed in public—only when the occasion was conspicuous and he the preacher. Why? Some said "he had not the gift?" But another reason may be suggested. Very probably, he was so absorbed in his subject, and so excited by the presence of a vast crowd, that he felt unfit to perform a service requiring a calm and reverential frame of spirit. He seemed to have entered into the spirit of the old divine when asked by a young preacher to offer prayer: "No," said he, "I must hear my own sword." Bascom was accustomed to what he, we hope, before he came to the sanctuary.

What shall we say of the discourse on this occasion? That it equalled expectation? High as that was, he soared far above it. He was then in the zenith of his power. His voice was flexible, but well controlled. It had compass and clearness both. His emphasis was admirably bold; his utterance rapid, yet every word distinct. His gestures were free from him, and therefore graceful and impressive. His reserved power—if we may so call it—which always distinguishes the true orator, was felt to be luminous. High as his flights were, it seemed as if he could, with ease, have gone far higher. Wide as his range was, it was felt that he was getting a check on his impetuous and discursive intellect. His eye grew brighter and brighter, until the gleams of the soul, darting through it, were like host lightning, playing and flashing incessantly from out the lurid cloud. He gained his audience at first, and held them to the close in wrapt attention. It was like the mystic symbol of Ezekiel—a fiery car, with wheels rolling on clouds—pushing as up and putting us down at pleasure. We were entirely in his hands. Our judgment was taken away from us. There was no power to criticise. Our imagination was not on fire, and the whole concave of thought seemed lit up as with a brilliant heaven.

He had a great theme: Africa and her ill-fated sons; Colonization, the bright star of hope to a despairing race! It was a subject on which he had thought long and felt deeply, until his sentiment had become like the pent-up fires of a volcano. Both his intellect and his sympathies were intensely excited. He was now asked to unfold inner thems. He pictured Africa—her past and her present: her grandeur of old, and her degradation now. He dwelt upon her wrongs. He prefaced the future civilization that was to overspread her shores, and her regeneration, by bringing Africa here, haggling her in suffering, to prepare her for her mission in the distant and benighted land. There was no straining after images. They came rolled in imperial beauty, and were arranged without art, no need, evidence, no studied attitudes. He spoke as a natural orator—in a style conversational, but strongly emphatic, and he could speak in whose whole aim was to carry conviction by the combined power of intellect and sympathy.

This discourse was over two hours, but the audience was held in the inner and the outer mans, listening to such eloquence, "as take no note of time." Hours seem nine days in the record of the clock, but not in sentence. So deep was the impression, that, as the vast audience broke up, the countenances of thousands of colored people were earnestly heard. It seemed superfluous to ask anybody how they liked it. All felt it, and all declared that they had expected in every man's countenance.

His style, to sum up, "combined the beauty of Young, the strength of Wesley, the eloquence of Chalmers, and the sublimity of Hall." But this is extravagant. We had not the classical purity of Hall—neither had he the gorgeous drapery of Chalmers. But he had a style of his own—simplicity of Wesley! Let Wesley's fellow-laborers, Watson and Benson, testify here! Such a style would penetrate every heart, and fall not for a long time understand him, misinterpreted his manners, and criticised needlessly his style. But soon his talented self-reliant man kept on—leaving to time and truth the charge of his reputation. That secret trust kept him calm, and I have heard him in Murray street, the matter of prejudice had been subdued, and his expression shone on upon a cloudless day. His person was prepossessing, dignified. His eye, dark and piercing, gleamed sometimes over the vast audience, in a very commanding manner, but with expectation, not, though well prepared to meet it, he evidently feared under a severe censure. Others led the devotions. Bascom, it was said, seldom prayed in public—only when the occasion was conspicuous and he the preacher. Why? Some said "he had not the gift?" But another reason may be suggested. Very probably, he was so absorbed in his subject, and so excited by the presence of a vast crowd, that he felt unfit to perform a service requiring a calm and reverential frame of spirit. He seemed to have entered into the spirit of the old divine when asked by a young preacher to offer prayer: "No," said he, "I must hear my own sword." Bascom was accustomed to what he, we hope, before he came to the sanctuary.

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For the New-York Observer.

MATED BUT NOT MATCHED.

It is little over two years since, that six Americans, newly of strangers to each other, were gathered in humble apartments in an obscure part of London, to attend the funeral of an unfortunate but estimable young countryman. Among them was a clergyman, who had recently returned from a long sojourn on the Continent. He was a credulous man, of sanguine temperament and lively imagination, but evidently unyielding and warm hearted. Neither then nor subsequently, was there any cause to doubt his christian character. He was wealthy, had lived over forty years unmarried, had seen much of the world, and yet he was singularly simple in the formation of his matrimonial alliance. He became very communicative, especially when he found that my home was from New York, and the morning succeeding the funeral he called at his lodgings at an early hour. He had not once worn, and his tones were those of one in deep distress. Without much preliminary remark, he said he was in trouble, and as a christian friend and countryman, he wanted both sympathy and advice.

In a very few words he told the world calls "misplaced affection," and to ridicule the subject of it. But there are few trials to the heart, especially if the sufferer be a sincere and conscientious man, and he finds he has lost the affection of a worthy and falsehood. The disclosures made by this clerical friend indistinct great depth for his love, and he had given away his heart for years and devotion, but it was unwisely lavished on a beautiful being, wholly unworthy of such trust. She was a public singer in a leading house in London, he said, of charming manners, graceful person, and rare loveliness, and for months he was her accepted suitor. He had bestowed upon her costly presents, and unwearied personal attentions, and when he proposed he was startled as his religious zeal, and in the presence of others, had entered on his matrimonial profession. She was ready to marry him, but her mother and herself required a settlement of $25,000 in advance. He was willing to do it, yet he said it all looked mercenary and heartless, and now he was trying to break off from the thraldom and give up the engagement. But he had scarcely moral courage to do it; he could not bear the thought that he must abandon this idol of his heart forever. She was ignorant of the fact that his mental distress was agonizing, and it was more than he could endure. During this recital, his voice was tremulous, and his eyes filled with tears.

Sympathize under such circumstances was easily another matter. Counsel in difficulties is another thing. Yet the first question asked was, "Is she a pious person?" A direct answer involved the whole difficulty, and it was thus a prompt solution was given to one of his troubles. Admitting her rare accomplishments and personal charms, how could one, a minister of the Gospel of Jesus Christ, presume to unite yourself in wedlock with a known worldling, a conflict of your moral profession? To such whom you could have no possible sympathy on a topic which should be the first in interest, and which, if not felt, is pretended attentively, and without any effort at a defence of his decision, admitted his error, and gave up the divine guidance and love at the same time exceeding the punishment just, the retribution deserved. He was urged to leave London, and the field of his success and associations which controlled him so painfully, and then to seek some person of christian character as the one adapted for his difficulties. He assented to all this, and sought other interviews with the writer, and some advice. He soon after returned to his home on this side of the Atlantic, but when last heard from, was about to marry an intelligent, thoughtful christian woman. He now thinks he providentially escaped, as it were, "with his life."

This will illustrate the kind of voluntary matrimonial suicide some men, and even women, try to commit, but which a kind Providence occasionally interposes and prevents. Others, less fortunate, suffer the penalty legally. In a neighboring city, seven years since, the devotedly pious daughter of a sainted man became interested in a gentleman she casually met. They were naturally pleased, and yet, except as matter of fancy, and not premeditated, they were not formally public, and held his fair opinions and sympathies in connexion with each other. They were in business, and moved in different spheres, and did not serve the Lord! While his moral character was good, he had no religious sentiment, scarcely a moral regard for the Sabbath and the other outward observances of Christianity. The parents objected to their union, and remonstrated, especially on this vital point of difference. But she presumed, as many have confiding women do, upon her ability to change him, and they were married. Years have passed, and wonderful and mysterious in turns overshadowed them—trials, bereavements and afflictions of course have come. She remains a sweet, humble, lovely disciple, he a cold, scarring worldling, often bringing tears to her eyes and wounds in her heart by his inconsiderate and cruel taunts. Death has taken away some of the family of their flock, but while she is comforted by the voice of the blessed Shepherd, and comforted with the sweet promises of the gospel, he rebels against God's will, and speaks in defiant, reproachful terms of His harsh providential dealings with them. While he is otherwise kind and sympathizing, her life has been embittered and her fondest hopes crushed, by the unavailing struggle to "convert her husband."

Cases of the most heroic self-denial can perform, is the refusal to unite her destinies with a confessed irreligious man, whom she loves, and who, from his mental pixie, is all her heart can desire. To do otherwise than relieve, is to peril her eternal and temporal happiness. Yet to follow stern duty costs a bitter struggle, and often a protracted one, and many fail. But it is a delusive, if not presumptuous dream, to believe she can change the man, when that effort has often terrified in confirming him in sin and accomplishing her ruin. Falling to seek an ordinary, but the safe-guards and grief have been doubly spanning the failure. It is true, then, when the "water waters and the heart are commingled, the warm religious sensibilities regulated and coldly thrown off, and the unyielding will of the fond and fair object we have on earth stands up defiantly before God, and interposes himself between us and the object of our tenderest heavenly love, that so often the wailing cry is uttered, "Woe is me: it were better that I had never been born!"

MINISTER.

Reported for the New-York Observer.

THE DAILY PRAYER MEETING.

The daily prayer meeting is full this season of war. Regiments of armed men are moving to the scenes of conflict, and the whole North is moved to its very heart's depths. But the daily Fulton street and other prayer meetings have not diminished in interest, but are being diverted from the great objects for which they were instituted. Of course such topics are legitimate subjects for prayer for sons, and brothers, and husbands gone to fight our battles. These all have petitions, and for yourself you would speak. The following letter was read in the Fulton street prayer meeting:

"April 24, 1861.

"The parents of a little boy ten years old, have sent $25,000 in advance. A large parts of the Fulton street prayer meeting treated *particularly* in the conversion of this child. Though he has been prayed for years, we hope has given her heart to the Saviour.

"A few nights since, the boy spoken of above, came to his mother's room at an hour after retiring, in great distress of mind. He appeared to be deeply and overwhelming his mind to his mother, told her, that of late he had been unhappy, that he knew he was a sinner, that he was so afraid, and wished her to send a request for prayers in the Fulton street prayer meeting, that he might become a christian.

"Mrs. Phelps, (the mother,) has been, by this request, led to feel a deeper sense of the necessity of the hour of herself to do these things for them.

"Mrs. Phelps asks your earnest prayers for this dear son, that he may now, in his youth, become a follower of Jesus in both lines. Pray also for his sister, that she may be converted. She is also under deep concern in grace and to bring for instruction. Mrs. Phelps is a member of Dr. Burchard's, Irving Island.

To the Fulton Street Prayer Meeting:

The above letter was read to all you, which will cause your hearts to rejoice. You recollect that this lovely child has been remembered in prayer at our prayer meeting—for the conversion of his sister—for the conversion of both school and for the scholars. Those prayers are now answered. Praise the Lord! The Lord is with us. He work has commenced in the Fulton street Prayer Meeting. Teachers and scholars. Four of the teachers are rejoicing in hope. Let us continue to pray and not faint, and not give up, until they find peace in believing."

Such is the record of the state of unanimity in the North as an index to prayer. The battle prayer is not wholly needed, but done it. God has spoken in answer to prayer, and will do so.

The Ex S. Sabbath Messenger.

THE CHRISTIAN SOLDIER.

*Tis the Christian soldier's duty to stand in the door. He could not be further. He did not make his appointment with God, and he could not be found when he was requested to say a word. He said not when he was to be at home, and his ignorance of his duties was inexcusable. He prefer storm and tempest, and he could not be found. While his moral character was good, he had no religious sentiment, scarcely a moral regard for the Sabbath and the other outward observances of Christianity. The parents objected to their union, and remonstrated, especially on this vital point of difference. But she presumed, as many have confiding women do, upon her ability to change him, and they were married. Years have passed, and wonderful and mysterious in turns overshadowed them—trials, bereavements and afflictions of course have come. She remains a sweet, humble, lovely disciple, he a cold, scarring worldling, often bringing tears to her eyes and wounds in her heart by his inconsiderate and cruel taunts. Death has taken away some of the family of their flock, but while she is comforted by the voice of the blessed Shepherd, and comforted with the sweet promises of the gospel, he rebels against God's will, and speaks in defiant, reproachful terms of His harsh providential dealings with them. While he is otherwise kind and sympathizing, her life has been embittered and

PROSECUTIONS OF PRIESTS.

From the Boston Pilot, (Free-soil paper.)

March 30, 1861.

The French papals clergy entertain indeed respectable men, devoted to their duties. Perhaps often the priests of our country, as a whole, are better than those of entirely popish nations in Europe, because the recollection of 1793 stripped them of their consequence with all political privileges. Both the vices inherent to the institution cause the priests to be despised and feared by the members of the Roman hierarchy. Cavers are numerous and bad, and are generally encouraged by the bishops and the judicial courts.

The public do not know all. Many disgraceful acts lie buried in the bosom of families who are afraid to reveal secrets which might bring the priests to justice. Before the tribunals of this land, the magistrates, are intimidated by the robe of a priest or monk; they try to spare him the shame. The power of confessors, and to prevent trials, in order that religion may not be compromised in the eyes of the people, the punishment of many unbelieving sacred offices. Often, also, judges defend the priests, and say to the people: Ah! all the disgrace of the priests was brought to light, what a hideous spectacle for the present!

But in spite of the pains taken to conceal acts discreditable to the clergy, there are some which come to the public ear, and in their results to be kept secret. I wrote to you lately of the *Mde. Bernard* of Lyons, who caused a disturbance in the crowded church, by the most fraudulent means, a sum of money, which the priests appropriated to building sacred offices. Often, also, judges defend the priests, and say to the people: Ah! all the disgrace of the priests was brought to light, what a hideous spectacle for the present!

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The subject is embarrassing. Be there are details which cannot be put before the eyes of your readers. I will therefore suppress many facts, lest they give you an idea of the gravity of the complaints and the sentences.

The abbé *Bayard*, curate of *St. Melo*, in the province of Brittany, was first sentenced by the court to two years of imprisonment. The case was carried before the Court of Appeal, to *Rennes*, and there the sentence was confirmed by a unanimous consent. This abbe Roquet was a miserable, insolent man. When charged with the crime of which he was convicted, he impudently attacked a respectable officer, and bribed witnesses to testify falsely. Mr. Roquet evidently thought that a priest was irresponsible; that his rules were independent of the laws—that he could take the reputation of anybody, without fear to himself! This was true under the old regime, but it is not true now in France, where it is still true at Rome and in Austria; but not in France. The abbe Roquet will find out his mistake. He will learn that the soul that a priest has not the right to reduce the young, nor to slander honorable magistrates.

At *Angers*, in the middle of France, three *Brothers of the Christian Doctrine*, a class of monks, half ecclesiastics, half laymen, who have charge of the public schools, have been tried for infamous crimes. The two latter priests fled, and escaped the hands of justice. Brother Agathon was sentenced to *fifteen years hard labor* or to the *galleys*! You can estimate the crimes by the penalties.

The Superior of the Capuchins at *Marseilles* has been condemned to *ten years* in prison. He had committed acts which rendered his situation perilous. But the effort which saved him was to accuse all the priests of the *Canon Mollet*. The whole press of Paris was filled with it. The public of the Bar was occupied with it.

There is in Paris an asylum for convicted Jews, under the superintendence of the *Abbe Bethlehem*, a converted Jew, who has come from Judaism to Romanism. This is not a reprehensible, but on the contrary very praiseworthy object. The Jews of our age have a right, as well as those in the time of St. Peter, to renounce their old religion, and as some are liable to lose their means of subsistence, by receiving baptism, it is perfectly lawful to furnish them with shelter and food.

Unhappily, the Popish priests have sent very differently. First their mode of proselyting is mingled with bribes and frauds; they employ money, intrigue, conspiracy. Secondly, persons thusseduced and baptized are entirely under the control of the Romish ecclesiastics, and are in danger of yielding to unspeakable temptations.

A Jew, called *Jacob Bloch*, a schoolmaster, had five daughters and one son. The eldest of these daughters, named *Sloan*, entered the institution of the Abbe Bethlehem, and was afterwards sent as a servant, to be under the care of the Canon Mallet, who was priest at Auteuil, a city in the department of the Nord. It is impossible to repeat the horrible details revealed by the judicial examination. There were even grave surprises of infanticide. In short, this unfortunate Sloan fell into such disgrace, that she lost her reason.

Before she was brought to this condition, she was joined by her sister *Elizabeth*, who also was exposed to the same treatment from the Abbe Mallet. Elizabeth was twelve and former than Sloan. She related facts in her public testimony which reveal an incredible depravity in the Canon Mallet. The whole Population of Camiez know and talk of his evil habits. But he is not deterred by any sense of shame, and the bishops do not interfere.

Further, a third sister, called *Therese*, came to Canon Mallet and was drawn into the same snare. At last the father and mother of the girls, informed of what had occurred, demanded their children to be returned. But priests are not in the habit of recognising the sacred rights of parents. You remember the Mortara affair? As the two eldest girls were of age, they were unhesitatingly denied to the parents. As to young Therese, she was taken under ecclesiastical names from convent to convent, and brought to France, but to Lyons and Hubbad. All the priests, curates, nuns, lady-abbesses of the convents were the depositaries of the secret of Therese's birth! As yet, Therese has not been found. In this have the magistrates made the strictest search in these convents, which are a sure refuge the civil law? They either refuse or put the searchers off with excuses, or they tell shamelike lies! The only power that they respect is at Rome; and when the power of the Pope is subject to a less influence or to be, they do it with a perfectly sober countenance! Such is Popery. Every where the danger of their children to receive education; and if they interfere these priests disappear like *Jesuits*.

The same system is adopted when they are brought to trial. The Canon Mallet possessed a distinguished influence, and refused to ridicule the magistrates. The Roman ecclesiastics, when asked to render their testimony, replied that they were "bound by" such a secret that they could not tell. Never has a more revolting case been witnessed in our judicial courts.

The Canon Mallet was sentenced to six years imprisonment. This sentence was received with applause, so great was the indignation of the people at the position which the clergy took on this affair. But this is not all. The journals announce that the Master of ceremonies has sent a circular to the attorney-general, to have convents mens strictly watched. It is time that the civil law should have its course!

Accept, &c., G. DE F.

For the N. Y. Observer.

YET WILL I NOT FORGET THEE.

A man becomes embarrassed, through the misconduct of another, in a large pecuniary affair. There was danger that the comfortable farm-house and six adjoining acres, which would be required to satisfy the just decline of life, would be taken from him to satisfy the claims of others. He was not insolvent. In his distress, he thought of one with whom he was very intimate in early life, who was possessed of wealth, and went to school together, approached manhood together. They were regarded by all as most intimate friends. He went to his old friend to make a fortune in the great city, now said: How will the other get along without him?

For a time after their separation they kept up a correspondence; but Rich letters were gradually less frequent, and at length ceased altogether, as did also his visit to his native place.

The embarrassed man was said above, Mr. C. thought of his early friend. He resolved to go to the city, and see him and said to the one before him, feeling sure that he would render him the necessary aid.

The friend him on the business, He was coldly received—so coldly, that he did not make known his errand, but left the store and returned to his home. His friend had forgotten him.

Three in One who never forgets those he loves. He loves with an unchanging love. Nor time nor change of circumstances cause one Him to forget.

For the New-York Observer.

REVEREND FOR THE WORD.

"Three wretch," says the author of the Pilgrim's Progress, "even in the hearts of the people, was a greater reverence for the word of God than to this day apparenth among us; and this, let me say, that want of reverence for the word is the ground of all the disorders that are in the land, by conversation, or christian communion."

Henry Martyn used to avoid the voluntary perusal of such books as lessened his relish for the Bible. To the pen he gave to God's word may be attributed the great progress he made in holiness. At the age of twenty-five, he had attained a point in holiness rarely attained by pilgrims of half a century.

The extent and richness of religious authorship may lead to less reverence for the Bible; if it does, it will prove a curse instead of a blessing. The truth as it comes directly from God will always prove more promotive of the soul's growth than the

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THE OBSERVER.

New-York, May 9, 1861.

DISSENSIONS IN ENGLAND.

The Evangelical Alliance, of England, we regret to observe, is at the present time divided upon certain points which threaten the harmony it has hitherto maintained. One of these is the resolution adopted by the Committee of the Alliance on the death of Bunsen, and the other is the question involved in the agitation of the subject of church rates.

The resolution on Bunsen was rescinded by the Committee on learning the dissatisfaction with which it was received. He was spoken of as "a distinguished christian statesman," and this epithet, applied to a man whose theological errors, as shown in his expositions of Scripture were well known, gave offence. The London Record, the organ of the evangelical portion of the Established Church, took up the matter, and was quite free in his animadversions upon the Committee. The controversy has been going on for some time, the Record-*ites* of London contending that the theology of the resolution has been as much perverted from the meaning intended, as the gospel question of Scripture was from he, which should read simply, "Hang all the law and the prophets." It matters not the tolerant manner in which the notorious "Essays and Reviews" of the Oxford clergymen are dealt with, decidedly unfavorable the writers will be "sent in their simplicity, and know not anything," with the harsh sun shown toward Bunsen. It appears that the resolutions passed had respect not to the errors contained through the voluminous works of the German philosopher, or to the sin made of them by Dr. Williams in the "Essays and Reviews," but to the personalities of the remarkable death-bed, where a christian faith seemed to rise triumphant over opposite errors, and the spectacle of his weeping family and to the memories of a departed friend possessed of warm and great sympathies and of kind and generous spirit.

The controversy on this point, which is going forward, is sharp, and not without bitterness. An attempt is made to show that the dissenters above quoted are not on the side of the Committee, but this is promptly denied, and it is pretty evident that neither the Dissenters nor the members of the Church establishment are united among themselves in this matter.

Another subject which is threatening the disruption of the Alliance is the agitation for the abolition of church rates. Such agitation has now been going forward for many years, and it is sustained by men who are not likely to abandon it until they succeed in their efforts. The sympathies of the great mass of dissenters, including the Quakers, are enlisted on their side, and the justice of their cause has been conceded by men who have been eminent in the British Cabinet. With each recurring year, the subject is brought before Parliament, and as a general thing, each division in the Commons shows a steady gain in favor of the opponents of church-rates. The House of Lords is all that subtracts of the Estate-Interest in this hour when one of its long established and venerable prerogatives is invaded. But it is not effected to perceive that they must at last give way. "Through them or over them," to adopt the expression of Lord Brougham in prophesying the success of the Reform Bill,—the measure must ultimately be carried.

In these circumstances it is not surprising that the friends of the Establishment should take the alarm. They feel that church-rates are but the outworks of the citadel, which is in reality besieged. Let them be abandoned, and the assailants, instead of disbanding, will only be encouraged to a further assault upon the Establishment itself. Hence, the Alliance which unites them with those who avowedly contend for depriving the church of State patronage, is regarded with suspicion, and the christian sympathy which they are prepared to extend to them is very sensibly cooled.

It is certainly a matter of regret that such jealousies and alienations should exist within the bosom of the Evangelical Alliance, and it is equally obvious that the friends of the Establishment are placed in a difficult position. Should they withdraw from the Alliance and leave it altogether in the hands of dissenters would only be to enhance, which would still subsist, a powerful organization ultimately to break down the Establishment, consenting, meanwhile, to the elements of opposition. The time has not yet come when good men can thus effect to pass. So think many of the most prominent members, clerical and lay, of the Church of England, as the Bishop for Calcutta, Earl Cathcart, the President of the Alliance, who has had to bear a large share of the care and the responsibility on the death of Bunsen. It seems especially unfortunate that division or alienation should occur at a time like the present, when the energies of all her southern brethren from the Strait of Gibraltar to the Dardanelles is calling loudly for the sympathy and united efforts of English Christians in the work of missionary evangelization. Portugal is in a state of semi-rebellion from the papacy, and we trust vainly, to suppress the utterance of the few witnesses for the truth who have lifted their voices in her southern borders. Italy, from Turin to Naples, is in a state of commotion, which has resulted in the efforts of the papacy to suppress free inquiry or the circulation of the Scriptures, fuller, and over the broad field—and to speak of Greece and Turkey—there is a call for evangelical effort which ought to be heard above all the tones of controversy or dissension, by the christian public of England. We trust that this call will be heard, and that these voices will be merged in one yet more important, and the mourning which in a few days is to be held in sackcloth, will be marked by that harmony and unanimity of action which the glad tidings of peace, to men in the fields in South ern Europe to which we have referred, seems to suggest.

THE RELIGIOUS ANNIVERSARIES.

Our paper goes to press so early in the week that we can only refer to the opening of the Anniversaries. Absorbed as the public mind must be with the war, it could not be expected that the usual crowds would receive the usual amount of attention at this season. The present, and the immediate years to an end, the occasion of garments, the danger of anarchy, the salvation of the ark of our civil liberty, these are things that fill not the whole field of the mind, and demand the active energies of every patriot and christian.

But the religious year now closed has been one of great interest, at home and abroad. The events connected with it are more of the evidences of the Holy Spirit's influences in fields of labor in our own and foreign lands. The year has been one of peculiar trial to those who have had such men, and if they are called away to the spirit country and to the rest that remains which covered them and which they adorned, may the gift upon survivors who are called to higher virtues and furnish similar themes for their biographers.

Our attention was arrested specially by Dr. Spencer's reflections on the fact that Judge McLean was permitted to do his life by his beloved partner, who survived with civil war. How many old men, great men and good men have died during the year, in their active greatness, and will preside to their fall. It is a kind Providence that permits a partner, who has been blessed to serve his country, to die before the evil days come when he must say "I have no pleasure in them."

LOOSE RUN MUSIC.—A writer in the St. Louis Christian Advocate, settles the question of the fore-knowledge of God in the following manner:

"Does God know an event before it is? We answer, necessarily, he does not; for, if he does not exist, it is not a matter of a fact depends, so far as those may be any dependence at all, upon the foreknowledge of that fact. To say a fact is known which does not exist, it is a contradiction of a term; it is an absurdity. If the fact did not exist, it could not be known. If it does exist, therefore it is known."

To apply the reasoning to events that are to be, we may ask, "Does God know when this war will end?" The writer above would reply, "No, he does not." Did the Lord know, when the attack on Sumter was made, that it would be taken? The writer above would say, "No, he did not." And by such a miserable denial of the omniscience of God, we would destroy his foreknowledge, and make him as ignorant as one of us. A christian scholar is very poorly employed in such labors as to undermine the faith of his readers in one of the necessary attributes of God.

SWEDENBORGIANISM.

To the Editors of the New-York Observer:

In noticing my little essay on the Spirit and Philosophy of Slavery, you do me the great injustice to say, that I conceive I have derived my views from Swedenborg, whereas, I do not even know that I claim to be a medium through whom Swedenborg has expressed himself.

Now, I can no spiritualist, beyond a phrase in Milton and some of the Greek writers, that has attention to materialist. I am no medium, and have no sympathy with such modern spiritualism, and have derived nothing from Swedenborg except a faithful study of his profound and invaluable writings.

Very respectfully yours,

WM. H. RAVENEL.

Waterproof, Lee, April 30, 1861.

REMARK.—We had no intention of misrepresenting the author, and his note fairly satisfies his view. We regret that we have not as Swedenborg's views, deriving them from his writings, which are just as lofty, subtle and reliable as any revelations which the Swedish seer can make to any of his followers now.

NOTE FROM REV. MR. VAN DYKE.

BOOSACK, May 6, 1861.

Messrs. Editors: The discovery of last week has a paragraph in regard to a discovery already effected by Prof. Morse, though true in the main, contains some exaggerations, and appears in a misleading form, calculated to make a false impression. In order to correct any such misapprehension, I have permit me to say, that while holding and teaching the doctrine of obedience to the government as a christian duty, I do not sympathize with the fierce war spirit which is abroad in the land, and that my views to the pulpit anything designed either to encourage or reprove the policy and measures of the present national administration.

Yours truly in Christ,

HENRY J. VAN DYKE.

BAPTISM AND REGENERATION.—An English newspaper, the Stockton Gazette, says that a respectable woman lost a pair of twins, a short time since, at Hurdsfield, near Gosforth, England; one of her little sons died a few minutes after birth. The medical gentleman seeing that the other child would not live, baptized it. It died a few hours after, and both little children were in one coffin to be buried together. A nurse in the neighborhood, hearing that the child was not baptized, and he insisted that two coffins should be made, and that they should not both be buried under the blessing of the church service. On the day of the burial the unbaptized child was not allowed to be brought into the church, and the person who had so kindly volunteered to carry the little unbaptized sinner was not allowed to come near the grave. He was covered by the reverend gentleman to stand, like a condemned criminal, at a considerable distance from the grave, while he was reading what we unhappily call "a beautiful and charitable burial service." Heaven knows in what spirit this service was performed. After the service was over, and the priest had got to a proper distance, the child was brought in and placed in the same grave. The poor mother, overcome with grief, never can we close it without commending to all such bigots the words of their great Master: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

PRAYER MEETINGS AND WORK.

A SOBER WORD AND A HINT.

A clergyman from Philadelphia related to us upon one of these meetings an act of exciting incident, which was reported in the Fulton street meeting, in regard to the influence of prayer, and the first mark marks through Baltimore.

When the company of Pennsylvania volunteers was received by the Baltimore mob, a fearful cost was made upon one man in the ranks, and he fell dead. He cried out, and was wounded by the thrusts of bowie knives, though not mortally. A fourth thrust was made by a powerful assassin, striking a huge knife directly at his heart. Over that heart lay a Bible, which the pious soldier had placed there, and the knife broke upon, on leaving bone, determined to carry home to his mother the Book which was to save for reading. The point of the knife was driven two-thirds through the Bible.

Before another blow could be struck, he was able to make his escape, to known not to be killed. He was carried to a house and tended to make the "men of the country," proved his shield and salvation in the day of battle.

A SERMON SUITABLE A GREAT OCCASION.

I have a letter, and a gentleman, written by a young man who left New-York a few days ago. He was the hope and the pride of a devoted, praying mother, and the joy of a devoted, praying sister—but not a christian. The young men went from home with no special seriousness on his mind.

The very first letter he wrote back, he wrote like a christian. Improvement of mind, intelligence, that he had settled the "great question," and he believed that he had fully given himself to God. He was not ashamed after his departure the prayers and entreaties of a mother, that he had left with him, at life, came back to him with great power, so she had entrusted him to heaven and to God's care. The prayers of a mother he would be with the Lord's or no, and he had settled it, as he hoped and believed, for time and for eternity.

CONTINUING INSTANT IN PRAYER.

The first day out, said a speaker belonging to the Fulton street meeting, I went home on some business of the government, when the hour of 12 M. arrived, several of the brethren assembled in the room, and I was with them. Then we had a blessed season of prayer—came up strong and clear, very pretty emphatic in the hearts of the next service in which there young men were engaged, and from that hour all opposition to the meeting was removed. I have their prayer meetings, I have no doubt, for never was there a war in which so many young men were led to Christ.

There was a young man in our regiment who was always low in his spirits, and he was troubled by his sins—was backslidden—prayers—remarkable for their brevity, directness and fervor. He was a great favorite with his comrades, and he was a leader of his brethren, and he was a leader of his brethren, and he was a leader of his brethren

New-York Observer.

SECULAR DEPARTMENT.

NEW-YORK, THURSDAY, MAY 9, 1861. SIDNEY E. MORSE Jr. & Co. EDITORS AND PROPRIETORS. VOLUME XXXIX. NO. 19. WHOLE NO. 1983.

THE OBSERVER.

Correspondence of the New-York Observer.

PIUS IX. AND THE COUNT DE CAVOUR.

ROME, April, 1861.

Italy is at the present moment the theatre of strange contrasts! The supernatural and material are so visible ever presumed in face of the ideas and wants of the nineteenth century, that they come out prominently and naturally at work striving to gain the supremacy in the Peninsula. The chief representative of one party is Pius IX., and of the other the Count de Cavour. Let us examine the late position of these two men.

The 16th of last March Pius IX., in an assembly where were present the cardinals of the Roman dominion, made a speech against the present existence of Popery. The old and feeble pontiff felt the necessity of speaking before finally and forever he demolishes brought forth his best arguments, and said all that he could in favor of his cause. What can turn the subtlest sharpest of his speech?

Pius IX. evidently attached what he calls the *principles of modern civilization, progress and liberalism*. In his eye these principles are wrong, bad, dangerous; he curses them from his holy position. What has induced his holiness to such a degree? The answer to this question is in his speech. This pretended progress reproaches modern civilization with fostering anti-catholic conspiracies, with schooling in unbelievers, with corrupting the public officers, with rendering the cadets of unbelievers into Catholic schools, with allowing to the sons of unbelievers to contend against the church (Rosmini) by their articles and writings, &c.

In other words, Pius IX. openly condemns liberty of conscience and worship, liberty of instruction, liberty of the press, equality of civil rights in the eye of the law, and liberty given to them of serving their country in public positions. He—authoritarian since he was invested—did more in the opinions and institutions of our age! He would not, if he dared, for a moment hesitate to put the Inquisition in force, the Jesuits, laws, all diameters, all the appearances of Popery which he has been obliged to abolish in Rome, entirely, but not renounced a single one of his individual articles on the law (which are nothing, and named nothing) that Pius IX. has wrong in front of himself and of all the members of the Allegranza, and of Pius V., and Sixtus V. the unshackled and unrestrained of the Pontificate. Happily he has no longer the same power.

The liveness possible exists in capable terms *reconciliation* in contrast to modern civilization. "Error is upon the earth," says he, "but one only religion, the fruitful mother of all wisdom, the enemy of all the theories of error, the source of true judgment, that is called the Catholic, and should be received and followed by all men alike, in the words of St. Paul: what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?" (2 Cor. vi, 14, 15.)

If the Apostle Paul returned to this world, on whose side would he place righteousness, light and Christ? and in which part of the world in full enlightenment, darkness and Belial?

Indeed Pascal! you do not see clear by your Catholic, in your modern civilization, with its liberal, but irreligious, and which its priestly rulers by Apostolic decrees? You do not see that modern civilization, false bishops, those disgraceful monks, that monstrous, clerical body? You do not see that your government is the most arbitrary and evil in the civilized world, and that it can only be compared in the government of the Sultan of Constantinople? You do not see that the worst in the provinces of Rome is rightful corruption in the administration of justice, in the police, in the *Sbirri*, whose, such as the most cruel savageries or foreigners? You are right: there is no possible harmony between the authoritarian and modern times and your civilization. The Dominican and papal principles are contrary to that of the source of all evils, as the diligence and misfortune of your country!

Pius IX. declares that he has already made proper concessions to "ruling men," which will be governed by *prudence*, so that whilst men might not poison and corrupt what was preserved from a former civilization." The intentionists of the Pontifical States are thus officially warned not to support any other government but IX. and his counsellors are too *prudent* to give to bypass any concessions. What does this mean? that is to be done, is done, and the Roman will not rebel upon what they are to do.

In closing, the Pope announces that there is no reason why he should be reconciled with Italy. This is an answer to Napoleon III. who has often proposed a return of reconciliation between the Italian nation and papacy. Pius IX. promises only to *pardon* his enemies, if they *repent for their errors, and ask pardon for what they may to be to better feelings*. Poor man will also pray for his enemies, and will ask the Lord to open his eyes, to enlighten his understanding, to change his heart.

The Count de Cavour made two speeches in the Italian Parliament on the Roman question. The first difference observed in the language of Victor Emanuel's minister is that it is calm and moderate. No denunciations or insults M. de Cavour speaks like an educated man, who respects himself and others. The Roman Court cannot give up the habit of employing insulting language in its official and private dialogue. Do the cardinals think that their cause is thus advantaged?

M. de Cavour, who has studied deeply the spirit and tendency of Roman Catholicism, shows clearly that Papacy and political liberty are incompatible. As soon as some new institutions are introduced, or conceded, or the other is mutually wounded. Pius IX., then, ought not to be blamed if he has refused to his subjects the laws of constitutional states. But what is the nature of such institutions? Clearly, the Pope must cease to be a temporal prince; for if he is ceased, on the one hand, he violates the system of liberty without violating the canonical rules, and if, on the other hand, the proposition of the deputy Audinot, domain reproved demand their freedom, the only solution of the question is, the fall of the Pope as a temporal crown.

The Piedmontese minister presented solid and excellent considerations upon the duty of separating the spiritual from the temporal government, or the Church from the State. The Pope can continue without obstacle to fulfil his sublime duties of doctrine, to appoint bishops, to exercise discipline, as a word, to fulfil his pontifical office wherever his pre-eminence is acknowledged. The political government of Italy will never meddle with sacerdotal affairs. Every security of perfect independence will be given to Pius IX., and will be sanctioned by the Catholic States. What more can he reasonably claim? He will have in some large revenue, a splendid court, trustworthy ambassadors around his person. He will be *Sovereign Pontiff*, in the full extent of the word; but he will cease to be King. On these conditions an arrangement can be concluded.

If, however, Pius IX. personally and forcibly that Rome is and ought to be the *capital of Italy*. This city holds a central position between the northern and southern portions of the peninsula. Rome's historical glory is unrivalled. Her past is connected with the most memorable epochs of her past at the head of human civilization. All the other cities, Turin, Milan, Florence, Naples, will yield unwillingly their first rank to Rome. Even the Italian Union, then, claims the *capital of Rome* for the Count. But the Count in Cavour cannot help commands and suggestions and pathoses. No rash haste, no armed attack. France is Italy, Rome, nothing by surprise, nor fraud. France has rendered Italy more intellectual service; Italy should not be ungrateful towards her nor cause her pain. The only reason why when questions will all deliver the keys of Rome to the Italian king.

M. de Cavour's words met with entire approbation in the House as well as in the gallery of our ministerial press loudly applauded him. The Italian nation in her great misfortune finds who presides over the Cabinet at Turin.

What will be Pius IX.'s behaviour at the Capitol? This question is still very uncertain. It would seem that the Papal Sovereign has determined to leave the shades of the Vatican; he will not continue to maintain a sanctuary between his person and the Piedmontese troops, hindrance with insulting reproaches. But the Piedmontese troops will not enter Rome, and will not even occupy the Leonine city. Pius IX. will be installed at Ancona where Parliament, as several deputies have proposed, will be invited to conclude. In any case, the overthrow of the temporal power of the Pope is inevitable.

D. D.

For the New-York Observer.

ANDRE AND HALE.

An edition of the life of Major Andre has been written by Winthrop Sargent of history. Abundant praise is bestowed on the hero, by the usual commendations of the pen of the Rev. Moses Dodge, to all admirers of Major Andre. Of the character of Hale, the writer leaves the themselves at all about him. I should leave it for his own countrymen to say his merits, but is not worthy, and learned nothing! Pity H. S. Lee wrote the history of Lexington! All the members at the Allegheny, and of Pius V. and Sixtus V. the unshackled and unrestrained of the Pontificate. Happily he has no longer the same power.

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THE OLD COUPLE.

[A correspondent sends us the name of the author of these lines.]

Sat by an open meadow,
The moon so misty and brown,
The fireflies, and those glimmers,
And the gray rest sleeping down.

The trees fold their green arms around them,
The night-wind gently blowing through them,
And the murmurous drop their gold.

The cornfields sprang in the meadow,
And the fireflies flashed in the grass,
And beside the meadow the pasture,
And the pasture the mountain.

The children have gone and left them,
Many of the sons are dead,
And the old white sure are dying,
And the old hearts are lonely at home.

Yet soon her heart is her girlhood,
And he sees her as when he first met her,
And praises her now for the brightness
He had not known before.

She thinks again of her bridal—
How, around her, the fields were green,
Since, clad in her bridal whiteness
She walked with her father.

Though changed her eye's bright azure,
And her golden hair is silver,
The love in her gilded glances
Is as young as in her youth.

They sat in grace in the meadow,
Till the day was almost done;
Then rose, and, with slow steps,
Walked to their home together.

He folded their hands together—
He finished their epistle with balm;
Then, with the same tenderness,
Like the dew at a serene point,

Closed their eyelids.
The sunset, mingled and bright,
Was their funeral pyre.
"Whom mother and maker is God."

SUSAN AND FANNY.—Two handsome juveniles, by the author of Sabbath Talks About Jesus.

The Presbyterian Board of Publication have added to their juveniles, "The Child's Nosegay," and "Susan and Fanny." Both are beautiful and well executed, the myriad of which we have observed, will timely and excellent books.

NEW MUSIC.

Firth, Pond & Co. have published some beautiful pieces of music for this place.

God Save our Father Land, a Union hymn, by Henry Tucker.

Sound Song for Church Service and Worship Company at Home, by Alexander Wilson. (Snow Flower) a varied melody also for the piano, by Fanny Crosby.

From the same house we have received a very pretty ballad, entitled "Hail, sweet recollections," words by Frederick Enoch, Esq., and by John R. Thomas.

One of our friends has had his name quite a song adapted to the season, called "Spring Time," words again, composed by Emil Stadler, written by M, and dedicated to Mr. Alfred Bernard of New-York. Burnham, 344 Broadway, publisher.

MR. BOOTH CONSOLES PEACE.

The Hon. John M. Botts, of Virginia, has addressed a letter to Mr. Booth, of Connecticut, in which he says he wishes to avoid the appearance of a race to traitorism, and for immediate end of the Spiritual Convention, which is to be held in Richmond that exists in the South, declares that all honest men, and all the friends of the Union who is not influenced with a passion for the dissolution of the Union, will be willing to make any reasonable compromise which will be effectual for the safeguarding of the entire South in the enjoyment of their rights, and will call upon the Administration to see the unnecessary effusion of blood in the attempt to force the preservation of peace.

Mr. Botts declares love for the Union, but says that he now regards it as lost, and that although northern men may declare that although northern men may declare that although northern men may declare

The Observer.

New-York, May 9, 1861.

STATE OF THE COUNTRY.

We continue our record of the great struggle which is now going on in the country for the preservation of the government bequeathed to us by our fathers, and under which, as an organized nation, we have enjoyed unexampled prosperity. We receive from all parts of the North without exception, assurances of the devotion of the people to the Constitution and the flag of the United States, and of their determination to stand by the regularly elected authorities of the land, to the only hope of preserving constitutional liberty.

Southern newspapers and letters express the greatest surprise and regret that the secession men of the North are unanimous in sustaining the Government, now that the war has begun. To us it is as simple a necessity as any other act of self-preservation. We have for months past fearfully warned the South that they were precipitating the country into a war, and months ago we assured them that the North would be united if the war was forced upon them. There is a deep, serious, abiding feeling that to attack the right of a State or section to alter the public compact and go out of the Union by force is subversive of the principles of self-government.

The christian conservative men of the North are animated solely by a desire to preserve the fabric of our liberties, which is gone if the right of secession is conceded. It is in the power of the christian men at the South to stop this war at once. They should unhesitatingly declare to the leaders of the Southern revolution, in the demand of them to restore their ships, and such evidence of allegiance as may be constitutional means. The most widely circulated Democratic paper in this country, and the most earnest in support of the war, says:

"There is not a good Union citizen of the States was deems of any consequence of the result, or to whether the Union shall be restored right to freedom, independence and self-government."

The war ought to be arrested, and will be, the moment it is demonstrated that the whole strength of every million of people of the South is to sustain the government, and that it will be sustained through its new leaders unconstitutional acts. But we have reason to believe was to be arrested until the revised States return to their allegiance, and the constitution, to which they and we have sworn is respected. Under that Constitution all their troubles can be adjusted.

From the indications which will be found in full below, it will be seen that while the North and the entire South are overrun against the war, there is still a great diversity of sentiment in the border States of the South. Maryland is still wavering. Virginia is divided essentially, and it is confidently asserted that there is a strong Union feeling in Eastern Virginia. Luckily a part of one mind, while the strong Union demonstration in Louisville, on the occasion of the election last week, was almost unexampled. Missouri is divided as usual, but is finishing its preparation of troops at the call of the President, and Union demonstrations are rife in the different parts of the State.

The Policy of the Administration.

In the following letter from Mr. Seward to Mr Dayton, the new American Minister to France, the policy and instructions of the Government at Washington toward the seceding States are clearly set forth:

DEPARTMENT OF STATE,
Washington, May 1, 1861.

Sir: The dispatches of your predecessor, Nos. 113, 119, and 120, will be found to require little attention, acknowledging the receipt of our instructions, and stating the course which he pursued in relation to several points, which, at least for some of the time of his stay, were of a delicate character. Mr. Faulkner arrived at Paris on the 19th of April. It was a time when the Government might well be excused for the policy which this Government might be disposed to adopt, if it should be inclined to decide on doing so, for all the usual channels of information concerning the state of affairs in France, the intentions and policy of the Emperor, were obstructed by the existence of a state of war between the President's forces on the one hand, and the insurgents on the other. Mr. Faulkner, however, was not long in ascertaining the views of the Emperor, and in communicating them to this Department. The Emperor was not disposed to intervene, and he was not disposed to recognize the Confederate States as a new power. He was disposed to maintain the strictest neutrality between the two parties to this unfortunate controversy, and to leave the United States to settle their own affairs in their own way. Mr. Faulkner was not long in ascertaining that this was the policy which would be found most agreeable to the Government to which he was accredited, and he was not long in communicating that fact to this Department. The time when these communications were received was a period of great pecuniary embarrassment in this country, and of great anxiety and alarm. It was a time when the Government was making extraordinary efforts to provide for the support of the army and navy, and to meet the large expenditures which were rendered necessary by the existing state of affairs. It was a time when the Government was calling upon the people for large pecuniary contributions, and when it was necessary to make the most energetic appeals to the patriotism of the country, in order to induce the people to submit to the burdens which were imposed upon them. It was a time when the Government was in need of the moral support of every friendly power, and when it was especially desirable that the United States should not be misrepresented in any country. Under these circumstances, the President directed me to say to Mr. Faulkner that he was not to be surprised if he should hear that the Government of France had recognized the Confederate States as a new power. He was directed to say that the President did not think that such recognition was likely to be made, but that he was not disposed to complain if it should be made

I didn't rather to be displaced than wondered at,—indeed, it isn't to be wondered at, at all. *Either* papal supremacy is all on the foundation of all wicked. It is, indeed, an iniquity, and the mystery of iniquity, and the whole thing is a success with a most fiendish lie *before* possessing men's blood, in a long bout, twenty days at one a time shipwrecked, about doing no service. So on to the post office. Stop the preamble, conclusion, and [illegible] I recognized his hand immediately in a letter to Governor at New York; he's right in saying that the Pope is the Pope, and will continue *exempt*. But then, he will continue *exempt* from those principles which are entirely wrong in papacy that Turpue, etc., may be demanded. The Northern people have not got over the war yet, they, it would not be realized,—and, if it were, it would be delivered by a mere handful of men, by getting assistance from other nations, and by the whole world challenging against us the feelings of all men, of all nations and peoples. You have done enough for the present, at least enough for the South to be quiet at present, let it be satisfied with the very kind demonstrations of the North; let it see the resources are in that men of all parties there will be united in the cause of the Union, if it be to be. We might be liable many of calling Congress for some of the surplus money for our offices—for so much could be used—but we could give up. *Loyal* has—a good thing ought to the interests of all other good things, and in the midst of all evil ones. I hasn't time to say more, but I hope you will see that the Pope will write soon as politicians about it. ✓ ✓

Three years after, in 1858, Mr. Logan, then a member of Congress from Charleston, S. C., wrote, and with more emphasis in his defence of the Union and in his opposition to that system of nullation which was then in its infancy. Are. On the 10th of December, 1858, it was proposed to recognize Hayti, and Mr. Logan said:

"It is said this is a question of liberty. Aye, sir, it is a question of liberty; not a lofty, abstract, disembodied liberty, but a living liberty to a race utterly incapable of its enjoyment, and which, attempting to do so, and a question involving the most solemn, soul-absorbing, hereditary liberty of the American. American which has hitherto been identified with our whole being, but of which the basis is certain whatever any one chooses to say, and liberty shall have been accustomed. Sometimes the Pope is the Pope, and sometimes the Pope are forced. In the course of the Pope, and probably which will infallibly succeed, no human practices can obliterate principles of the parties will cease; but one thing, at least, I hold to be perfectly certain, and that is, that popular government will come to an end. Let the Pope of Rome, and the Pope of Rome, and the Pope of Rome, and

AGRICULTURAL.

MARKET FAIR.

The Market Fair held at Kingston, Westchester Co., N. Y., on Wednesday and Thursday of last week, considering the pressing claims on every farmer at this season, was well attended. There was a good display of agricultural implements of the latest and most approved models, several of which were put to a practical test in an adjoining field.

R. L. Allen exhibited several plows, the draught of which was tested by the dynamometer. The "Brinkerhoff Self-Sharpener, as it is called, with double shares, similar to the double Michigan, was also tested, and is a favorite in that section. All the plows exhibited did excellent work. The draught of the various plows varied from 375 to 450.

A NEW HARROW,

was among the implements which attracted much attention. It is constructed on so entirely new principle, and while it does the work of a "harrow," does not perform it as a "drag." It is in the triangular form, and has only a single tooth, which is set in front or at the apex of the frame. Radiating from this point, on either side, are set six sliding plate wheels of steel, thin, and sharpened on the edge. These are set slightly angling with the direction of the harrow when in motion, and this levelled surface with an A shaped tooth in the rear is found so to leave it as fine and mellow as "best bed," as was said by an intelligent farmer who witnessed its operation by our side.

A PLEASING FEATURE

of the Fair was a fine collection of choice shorthorned and somerset bulldogs and Durhams. These had justly attracted the ladies, who were in full and fine representation, and all had the opportunity to become familiar with them a dozen or two of roses, hollyhocks, geraniums, verbenas, &c., in the shape of the hardy weggela roses, deutzia scabra, and beautiful dahlyra spectabilis, which were in fine profusion.

Such fairs cannot fail to beget an increasing taste and love for rural pursuits, and contribute to the profit as well as pleasure of every agricultural community. It does one good to witness the pleasure enjoyed by every countryman, as friend greets friend.

CATERPILLARS.

The time of caterpillars has come. All who pride you may see their fluffy nests in the forks of the upper or outer branches of the apple trees. Now is just the time to exterminate them "*handily*," and with but little labor. The whole extent of the nest is not three inches in diameter. With a cotton sponge, or cloth, fixed to the end of a pole that will reach the highest branches, and dipped in strong soap suds, (or soft water,) swab them from their resting place. It can be done in a moment. Now the worm does not exceed a half inch in length, and the whole are clustered in the web. A few weeks more, and they are scattered over the whole top of the tree. "A stitch in time," &c.

EXTERMINATION OF THISTLES.

In many sections of the country the Canada thistle has become a formidable impediment to the cultivation of the soil. It is a pest not to be despised, and yet with the usual persevering attention with which it may be exterminated. The following remarks by a correspondent of the Rural New Yorker are to the point. The roots are kept from growth above the surface by the use of the scythe or hoe, but few will ever be seen afterwards.

James M. Wright, of Dundee, N. Y., writes us that "*it only requires patience and perseverance, with a determined resolution to conquer, and then with a common scythe to effectually subjugate all the Canada thistle which may be subjected to the ordeal of soft glass.*

"If any one of the Rural's readers has a 'patch' of the pest, let him begin in the morning, as soon as the top are fairly out of the ground, and if he is field you will cultivate, give them a good, deep plowing, and then cross or go upon them—and as soon as they are nicely up—say two or three inches high—go at them with a hoe, and be sure to cut off every top which is to be seen. Cut them *well below the surface. Follow up this course*, and cut them down as often as they show, and you will destroy them. You need not look in the Rural for a month, *before the top or by any attention to the leaves, as to where they be, or what they may be.* But remember your *thistles are* of a vegetable growth. They must live by the top, and its top must and does draw a part of its nutriment from the atmosphere; and by cutting off the top, you deprive it of this nutriment, and as a consequence, the thistles starve and die.

"I have had some experience in this matter, and I am satisfied that if I can call the reader's attention to a 'patch of thistles' with one hoe in his hand, and a scythe in the other, and *spy, spy as an eye, soon or no soon*, even before they be large they are gone, as Burgoyne's 'Giant Despair,' who is said to have had as 'many lives as a cat?'"

From our own experience, we are satisfied that if every Canada thistle is chopped down as soon as it makes its appearance above ground, it will soon perish; if not allowed to grow several inches in height before being cut down, the leaves will no longer subsist the roots, and the nourishment in the roots to enable them to send out a new stock of shoots, and thus the evil continues and increases. Successive plowing produces the same effect, but it must be thorough, and done at the right time. They may be destroyed by starving the crop, and for this nothing is better than corn or potatoes. Every farmer should consider himself fully empowered, by virtue of his occupation, to wage a perpetual war against this invader, until it is entirely subdued.

CORN FOR LICK OR CATTLE.

Mr. Brewer:—Having noticed in the *Farmer* some remedies for lice on cattle, I will give you mine. To one pail of boiling hot water add one pint of flax seed, keep it simmering two or three hours, it will form a sort of jelly. Give a yearling one quart twice a day mixed in bran or potatoes. In a few days there are no lice to be found, the animal is in a more healthy condition, and the dry feverish skin is replaced by a soft and oily one.—*W. A. Draper, Michigan Farmer.*

Lansing, April, 1861.

SHEARING SHEEP.

How many farmers there are, who, by their ignorance, place the sheep in a wrong, and consequently in an uncasy position to be shorn. The result is continual kicking, and struggling to be released. And does it not seem cruel? It is cruel, because it is not. It is usually best and prefer by the sheep, often till blood flows from the nose and mouth. I have seen this many times, and more than once have seen a ram, and sheep so shaved that they died under the operation, and others exasperated, were for days and hours blood-roasted before. I have had some little experience in shearing a flock of sheep, and always take pains to put a good plan to be observed, both in the handling of the sheep, and the performance of the whole in shearing.

If the sheep are to be penned and shorn in the barn, let the floor be perfectly clean; and also the yard. It is far better to have them in the shade of a large tree, say in an orchard, with a good stand, well watered and clean. Let quietness be observed in the neighborhood of the place, that the sheep may not be scared. Handle the sheep carefully when you fetch them from the pen. Do not turn them up by the wool, nor around the neck, as with the right hand you grasp the side of the sheep's jaw, your right hand over and take hold of the left side of the neck, and turn the head gently, observing to let it lean forward, that many sheep suffocate by the necks to give it an easy position. If sat too far back, the back part of the throat will swell, causing much irritation, and consequently kicking. Put your right knee close to the sheep, with one under the jaw, to hold up the head. Take your shears in the other hand, and with the same open down the throat to the breast, then with the right hand hold the sheep's head close to your breast; then with the left hand shear the neck. Then you can shear the whole neck, put the head between your knees, which will give the sheep a position that it will not struggle to get. When you have worked just the shoulder, put the head of the fleece on the top of shears in the right hand shear a part of the back.

Do not lay the sheep down on its side as you have shorn one side of the flank, so the skin will be loose, and the difficulty will appear to shear clear, and be much exposed to the skin. When the sheep is laid down, kneel with your right knee on one of your feet over the neck to prevent the sheep from rising. Work through from this side, before you rise, put a portion of the tail over back to the flank of the sheep may sit easy when turned over. With the shears in your right hand operate the same on the other side of the sheep, observing to bring in your stroke on a level, on the top of the back.

For the work to be done in a workmanlike manner, you must cut close to the fleece, straight from belly to back, true strokes of an uniform width on both sides of the sheep, and with small shears, blades kept bright, a sharp smooth edge, and not pointed in the least. The point of shears should not be allowed to shear any faster than is able to perform the work properly; he should first have a sheep with the wool sheared close about the head and belly. From the first he should learn to shear the hinds, as the work is performed better by shearing from belly to back, than otherwise.

Shearing ought not to be hurried ere the sheep have the weather on source of the wool. It will take from twenty minutes to half an hour to shear a sheep well. A good hand will perform it in the first named time. The blade of the shears nearest to the hand should lay to the skin as you run them through their course.

The practice of shearing one-half which sheep would be, owing to the dirt, sheep should have a tougher skin, and thus with dirt, and coarse shears, it would be hard to shear them clean. This is badly done, but not know personally any man that has adopted shearing principle of cutting, but I think they must be men who are not very particular whether the wool is cut close, or is cut from the skin.—*R. Beter, in Ohio Farmer.*

PROFITABLE FARMING.

The Rural New Yorker reports an interesting discussion by the Legislative Agricultural Society, on the sale per lot of the most profitable kinds of farming. The discussion took place on the 9th inst., at Peterskill, and a farmer in Barrie kept the floor. That gentleman said he had only a new milk cheese, at 10 cts. per pound—which is over $700 for the 14 cows. Mr. Wright, the secretary, said that in Essex county, cow cultivated from 12 to 50 bushels per acre. Mr. Hall, of Ohio, had thorough plowing and manuring freely; sometimes 100 bushels per acre. Potatoes were raised largely before the linseed ores were introduced, and sheared over the acre. Onions do not exhaust the land, but sometimes orange 400 bushels per acre. Beets raised, sold at 500 bushels per acre. Hay was the most profitable crop for the farmer to cultivate, and within a year 50 bushels of timothy seed had been sold from one farm. Mr. Bushnell, of Sheffield, was strong in favor of sheep husbandry. In the past he had been greatly reduced by the ravages of dogs. Animals in which Spanish Merino blood predominated were killed by the dogs, whilst a wolf per head, usually selling at 50 cents per lb. Mr. Bushnell began to keep sheep resting for 30 years, and had found the value of their keep equal to the value by it. Land which cannot be plowed may be profitably kept for sheep. Mr. Bushnell, winter and spring wheat, broom-corn, and potatoes were profitable. He preferred raising sheep to cattle; said that a pound of butter could be raised as cheaply as a pound of beef, but that the profit derived being saved by the perfect digestion of the sheep. Mr. Stone, of Rensselaer county, said that their best paying crop was cucumbers, raised with four pounds of manure per acre, and that $1,700 had been realized from eight acres of ground. Mr. Stone had a cranberry meadow, sold in the spring for $2 per bushel, and in the winter for $3 50. The average yield he thought about $500 per acre. Asahi Spalding, of Rensselaer county, had found the best crop to be corn, and the manure crop. He raised 200 tons of hay, kept 80 cows, and sold by his manure with average stock, made 100 cwts of compost per month, for his grass lands. C. G. Darby, of Plymouth, stated that 4 1-2 acres of grass, behind a piece stable, had received the manure of 25 horses, top dressed in November, and had yielded 26 to 34 tons of hay per year, but year cutting 20 tons the first crop, and 6 tons per acre. Manure was worth $2 per ton for the two cuttings.) Simon Brown said that the frost, milk, and vegetables afforded huge returns, near the cities. Corn had been much improved as to nearly double in value within fifteen years.—*Rural New Yorker.*

THE AMERICAN FLAG.

BY GENERAL ROMAN DEMAS.

When Freedom from her mountain height
Unfurled her standard to the air,
She tore the azure robe of night,
And set the stars of glory there.
She mingled with its gorgeous dyes
The milky baldric of the skies,
And gave it to the world her last
Best gift to cheer the human past.

Majestic monarch of the cloud,
Who loves to rise on fame's broad wing,
And mark the thunder and the shroud,
The sunlight of the world is thine!
Ye've met the tempest's darkest form,
Where nside the warriors of the storm,
And spurned the storm-cloud's fiery wing,
Quick of the sun's to that his eyes
Have blazed with lightnings like the skies.

To be born in the battle-field,
To wed among the battle shields,
Where death is all the while at work,
Like blasts of flame on midnight's mist—
Is sure enough to make the heart
Beat proudly in the battle-strife.
Each gallant arm that strikes below
That lovely emblem of the foe,

Flag of the seas on storm's wave!
Thy home shall be the brave and free.
When death, careering on the gale,
Sweeps like a spirit o'er the field,
And frighted waves rush wildly back
Before the broadside's reeling rack,
Each dying wanderer of the sea
Will look his last on thee, and feel
Joy in his heart, and hope to steal
In triumph o'er his closing eye!
Flag of the brave! thy folds shall float,
Beyond the reach of time's rude hand,
And still be seen from heaven to heaven,
Meteor of glory and of love!
Emblem of truth and liberty!
When Death, with keener sweep of his red scythe,
Hath swept the earth of living souls,
The multitude of flags in which
Each selfish race intrenches itself,
Shall sink into the common dust,
And be forgotten—but not thou!
While the sun's rays are hot on high,
Or the cold moon walks the night,
Thou shalt be remembered still.
And when the future years shall tell
Their tale of glory to the brave,
Then shall the mighty deeds of those
Who fought beneath thy folds be told,
Proudly as when the storm-cloud tells
Its tale of thunder to the sky.

SOAKING SEEDS.

There are not many kinds of seeds that vegetate better by soaking and swelling before they are put into the ground. The yellow locust, after drying a long while, must be put in hot water, or it will not germinate. And there may be some others that will do the same thing, but most of our common garden do best when they are put in the ground as soon as they are ripe.

Many farmers have been in the practice of soaking seed for the purpose of drilling in about out. Some do this when they sow lots in planting. Some impregnate the seed with plaster, and then roll in ashes. Sometimes enough to handle of ashes in each bill. Other farmers mix it with dry plaster, and put it tar in in order to protect it from the insects.

At one of our meetings in the State House, some years since, a committee appointed was prepared in regard to the impregnation of seeds. A gentleman who was present from Westchester insisted on the importance of impregnating seeds with the following rich before sowing. He had no hesitation in stating his belief that by doing our farmers would be able to obtain their harvests without any other aspect than that which could be infused into the seed before sowing.

Many of the committee appeared to be pleased with the idea of carrying in the plaster mixture with them to sow it over. But one member suggested that if one pocket should by the hole in the pocket, the other pocket might hold all the profits.

The subject of impregnating seeds has been much discussed, and most of our farmers are now aware that a judicious impregnation will never produce a large harvest.

Corn should be soaked in strong soap suds. When the soil is in a proper state, the kernels will swell quickly, and sprout in they ought. When they ferment and swell in the ground they will rot and be lost. Of much importance to the plant. But when the corn has been soaked in soap suds before planting, that natural heat is lost and the vital germ will start as soon as evaporated and the seed is to take a new start. We have used soaked seeds for the last fifty years, by planting dry seed.—*Phosphorus.*

POTATO DISEASE.

(The *Southern Cultivator* of Cincinnati states the following plan of preventing the potato disease has been practiced for private circulation by the author, and has been kindly sent to that journal for publication:)

The potato disease is supposed to have perplexed the wisdom of philosophers, and we have baffled the skill of the practical. It has, however, been recently and satisfactorily demonstrated that the disease is an animalcule, that the malady which has recently affected so large a proportion of our food, is due to the disposition by the atmosphere of a peculiar animalcule, which, rising up its habitation first upon the leaf and the blade of the potato plant, grows rapidly, with astonishing rapidity, and ultimately finds its way to the tubers and completely destroys them.

Having at first, without a knowledge of the theory, tried an unsuccessful experiment which I have since found entirely to accord with it, I will proceed to give the experience before the public, satisfied that if they follow my directions they will be followed by the result.

Last season, I departed from the old system, so far at the greater part of my crop was concerned, and planted in the usual way, were planted upon the level ground, and hoed up at the usual time.

The tops of these rose and reached its full growth, about the first of July, I turned it over, but not fully, some of the plants appear, by adding earth between the rows and pressing down the earth around, to prevent their retaining an even position, and to allow the rain fallen upon them, instead of descending towards the roots, to fall upon the vacant space.

The kind of potatoes upon which I experimented were the Early Rose and Mercer. Of the former, I planted one portion upon the old system, and a larger portion upon the new. The latter were all planted upon the new system. The land consisted of a heavy clay—about as bad a description of soil as can be devoted to the growth of a potato crop.

The result was that the "Rogues" planted upon the new system turned out to be a good crop, while those upon the old plan, were a complete failure. Those planted upon the same plot of ground, and planted at one time from the same seed. The "Flukes" produced an excellent crop, the two in a hundred being bad; while my neighbors, for miles round, without exception, lost their crops.

The efficacy of this system has been proved, not only by my own experience and that of several others who have tried it, but has been confirmed by the following curious circumstance: A gentleman who had planted a large field, and having a manner or places which he required room for his cows, gave permission to the poor to be allowed them to be thrown down upon a part of the potato bed. The consequence was, that where the cattle had trodden, and digging the potatoes—fully expected to find them rotten, which had been trodden and pressed down were completely destroyed—he found, to his surprise, the potatoes in the best condition and less upon were in excellent condition, while those that had been destroyed in the ordinary manner were diseased. The tops lying down of the potato bed, in fact, completely collected the turning of the haulms, and sheltered the tubers from the destroyer. The result was as good as if the system I have recommended had been adopted in the first instance.

The success of my experiment is to be explained in this manner: A microscopic fungus is the cause of the disease. The leaves upon the haulms, where it multiplies by millions; as soon as rain descends, these parasitical plants are washed down upon the tubers, which they immediately attack, and by which they are destroyed. By thus turning down the haulms over the ground, they prevent the rain from falling upon the plant so to the mixed soil, where, washed down, the fungus is destroyed, the tubers are protected from their destructive effects.

The result of my experiment would therefore unfairly in accordance with the investigation of the cause. It is calculated to make the new system of potato growing a thing perfectly safe, and to give a great boon to the community at large.

FAMILY SCHOOL.

A PHILOTHEAN MINISTER, having active duties in the Ministry, desires to find a Family School for his son, (now 12 years old,) in the family of a pious settled minister, who desires to give his son a thorough English education, and to whom he can pay a liberal compensation. Address, with particulars, Rev. J. M. Sherwood, Auburn, N. Y.

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weeklies; but on the 31st of March, it is almost as daily hours.—*Boston Traveller.*

AM. AND FOR. CHRISTIAN UNION.

The annual sermon before the American and Foreign Christian Union was preached on Tuesday evening at the Reformed Dutch church in Fifth street, which was filled. Dr. Adams, by request, repeated the discourse delivered a few weeks since in his own church on the religious duties and consequent responsibilities of the hour, although it occupied an hour and a quarter in the delivery. It was listened to with the most unbroken attention. It would be impossible, in a paragraph, to give any idea of the scope and character of the discourse, but we hope it may in some form be given to the public in full.

THE ANNIVERSARIES.

This was celebrated in Irving Hall on Tuesday morning at 10 o'clock—the President, Rev. Dr. Seelye, in the chair. Prayer was offered by the Rev. Dr. Sargent, and Rev. Dr. Baird presented an abstract of the Twelfth Annual Report.

The receipts of the Society were $40,522 07, exclusive of the sum of $4182 96 cause of the Protecting Book Committee—which is a special and unsubmissible of an evening among the last annual reports, and the total of a decade preceding Secretary during more than half the year. The Board owes the principle of the Society many of its successes as a missionary body. Its operations have been conducted in the spirit of dependence upon the Spirit and power of every blessing. The expenditures were $40,522 07.

The Report contains an outline of the labors of the Secretary, Rev. Dr. Baird, in Paris, 1855, as the "Foreign Secretary of the American Evangelical Society," and in the present organization as "Foreign Secretary of the American Christian Society," up to the present organization as "Foreign Secretary of the American Christian Union," and sent also a synopsis of his labors in Rome and Switzerland, and in the Waldensian valleys. The Secretary says that the Society now has missionaries quite fully formed, added to those who were left of effecting the withdrawal of the Gospel both in the Old World and the New; among the Romanists in the United States and in the Papal world generally.—In France, Belgium, Italy, Spain, Switzerland and South America. In our own country and South America. In connection with this work, we are engaged in gathering a goodly number of students for the ministry, and for missionaries, some of which are now not remaining as our agents, but formed upon the principles of the Reformed Church, and formed among individuals of the Roman Catholic faith, French, Dutch, German Lutheran, Swedish, Danish, Norwegian Lutheran, and Canada. All these are in the hands of the persecuted Portuguese states of Mexico, to lead a quiet and peaceful life, and to enjoy the Canadian mission in the same State. It has in all connected to more than 100 persons, and is sending on an average of about $1,000 per month to the Secretary. It has also been a success to the Evangelical Societies in France, Belgium, and Ireland, and added many a good enterprise in other parts of Europe, but usually not to the or in addition to the Report itself, which was so gathered in a few days' time.

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In view of the fact that there are now other organizations in our country which include every department of the work of the Society, it was proposed to change the name First, that it may exercise the opposite that they are called on to engage with it at home and abroad with greater unity. They are convinced that the union would be for the good of the cause at this time of need, for the two can accomplish in their union what they could not do separately. They are also convinced that the change would give great encouragement, if not an entire emphasis, from a number more than 100 that cannot at the Board definitely to be operating for the Lord Jesus Christ and Bible, and the Evangelical cause in regard to Hungary and Italy, and the Waldensian valleys, and Spain and Rome, and South America, and in such other Protestant countries, require usage to increase greatly and carry more means in the hands of the Society.

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DOMESTIC.

American Bible Society.—The stated meeting of the Managers was held at the Bible House, on Monday afternoon, May 6th, at half past three P. M., Rev. Dr. Lansing Burrows, President, in the chair. Rev. Dr. James Lenox, and Francis Hall, Esqs.

Rev. Dr. Lansing Burrows, Rev. Dr. Sprague, and Rev. Dr. Adams, were appointed a committee to prepare and present resolutions expressive of the sentiments of this Board in relation to the present condition of our country among the nations of the earth, and the duty of a Bible-loving Society during more than half the year. The Board views the principle of the Society many of its successes as a missionary body. Its operations have been conducted in the spirit of dependence upon the Spirit and power of every blessing. The expenditures were $40,522 07.

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Delaware,	$2 33	Georgia,	$182 69
Maryland,	1,000 00	Louisiana,	150 00
District Columbia,	35 00	Ohio,	5 00
Virginia,	1,000 00	Illinois,	5 00
North Carolina,	1,000 00		

We observe, in addition, that a legacy was paid to the Society of $1,000 from the estate of [illegible], S. C., of $1,000; also, legacies from the estate of Mrs. Elizabeth Ann Lee, late of Tennessee, $500. There are, besides, many interesting facts in the Report, which we have not room to notice. The Society is now engaged in raising the yearly pensioners of Christianity, and in the Lord Jesus Christ, and in the Bible, and in the Evangelical cause in regard to Hungary, and Italy, and the Waldensian valleys, and Spain and Rome, and South America, and in such other Protestant countries, require usage to increase greatly and carry more means in the hands of the Society.

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MISCELLANEOUS.

PORTRAIT OF A CHRISTIAN JUDGE.

REV. DR. ADAMS'S SERMON ON JUDGE NELSON, IN A CHURCH ADJOINING HIS HOUSE.

After becoming distinguished in the profession of the Law, he was, for several years, a most irreproachable and influential member of Congress; then a judge of the Supreme Court of Ohio; then one of the Heads of a Department under the United States Government; and finally, and for about thirty years past, a highly honored member of the Supreme National Judiciary. It is not of his life, however, but of his character, that I wish now to speak; and I do it that I shall perform the sad but grateful service under at once to advantage and to disadvantage. It is but a few months since it was my privilege to pass several days beneath his hospitable roof, when he had for the time, as he assured me, thrown off all public cares, and seemed to be getting himself up to luxurious ambient pleasure and repose, with all the ease and grace that could not have seen him under circumstances better fitted to give me a true view of the workings of his mind and heart; and my impression of him remains as a most lofty one of his intellectual and moral character. And when I was began to converse with him, you found that the other man had borne no false testimony in respect to the impression which he made upon you, and that great and active intellect, and that great and generous spirit, which the professional aspect had already shadowed forth to you. With these you saw nothing in his countenance unbecoming, in the look, of personal display, great venerableness should be united with great intensity of perception, a moral, discriminating judgment, large and liberal views of life, and a rich store of varied and valuable information. You saw, too, at once, that he was one of the most transparent of men; that he was incapable of even the least act of disingenuation; that he was so truthful and honest, by nature and habit, that, if his conscience had gone to sleep, you would have recognized nothing else in which he would have been true and honest still. His heart seemed a great fountain of kindness, of most tender sympathy, and of most considerate family and family affection. He was so habituated to be civil, even in high places, he was always predisposed to judge charitably, and sometimes he would leave you in doubt in finding an apology for actions of at least equivocal import. You could see in him in him half an hour, without witnessing manifestations that would leave you in doubt that his presence would grace any circle, in the exercises home any station.

It does not become me to speak of him particularly in the relations of Statesman and Judge, except as they were identified with aspects of lofty gentlemanly, and peaceable adherence to the true and the right—but to state all allusion to them would be to none one of the brightest features in his character. I say then, if he was a man of Model Patriot, the United States had not been in one to see. At every crisis, when, tearing upon the interests of the country, he looked with a careful and discriminating eye, in forming his judgment, he took counsel, not of prejudice, nor of party, nor of personal advantage, nor yet of the wishes of friends, but of an honest devotion to the public good, under the guidance of conscience and of God. Though his mind always understood the light, and knew well what point it came,—and though when the light rose to as strong as it possibly could rise, it seemed to cost him no emotion to surrender even the most cherished opinions, yet the martyr's stake would not have had terror enough in it to make him shrink from to his adherence to his own honest sense of right. I find it from his own lips, that while he was holding one of the highest offices under the Government, the circumstances gave him no rest, because he would give them no satisfaction—but that he would not bow to party dictation—he would not displace from any office within his control acknowledged intelligence and integrity, from considerations of mere partisanship; and he added that it was to this circumstance that he owed his appointment to the Supreme Judiciary, where he participated in following out his convictions would cost him less inconvenience to others around him. He told me that he had marked the downward progress of our nation and of our Government, for many years; that he knew that, as a people, we had been wandering in the very error that politics had degenerated into a mere trade, or rather a secret governing speculation; and he added, with emphatic solemnity, and, as there is no room to fear, with prophetic sagacity, "I do not believe there is virtue enough in the nation to sustain such a government as this much longer." I could not have inferred from any thing he said what political party had the best right to claim him—he seemed to me to be a man by himself, standing far above all parties; staunchly devoted to, and yet watchfully dropping all, the principality of his country's liberties. In one of the best letters I received from him, he congratulated, with great confidence, the remnant that our national corruption had not gone so far.

But the crowning glory of this venerable man was that he was so humble, consistent, devoted follower of the Lord Jesus. Though associated a Presbyterian, he was always a member of the Methodist Episcopal Church, and continued heartily devoted to its interests till the close of life. But his religious sympathies were not limited or confined by denominational lines—his heart bounded forth at gratefully recognizing the image of Christ wherever he discovered it—and while he was also an earnest Methodist he was a yet more earnest Christian. In the same index to his freedom from all narrow views, that, during many of his latter years, he was President of the Newsboys' Sunday School Union, and evinced the deepest interest in the prosperity of that truly catholic institution. The Bible, which was at once intelligent, vital, practical, not only was he a most diligent student of God's Word, but you saw at once that he was familiar with it, and with its best and ideal Religion, and, to a considerable extent, with the current religious literature of the day; for, though he made no display of his religious knowledge, it was so incorporated with the general habit of his mind that it necessarily gave, in some degree, a hue to his conversation. All the graces of the Spirit were beautifully blended in his character; but as one shone more radiantly than humility—if others thought of his wealth, his honors, his influence, it was evident that he thought not of them, except as they could be rendered tributary to the benefit of his fellow men and the honor of his Master. It was evident that he lived habitually under the influence of invisible and eternal realities. His conversation, his prayers, his daily walk, showed that he was in constant communion with the Fountain of all grace and strength. The morning that I left his pleasant dwelling, I was obliged to rise early, as I had to take an hour or four miles to reach the cars; but, notwithstanding the unusual hour, the departure by prayer, and that prayer not part till on bended knee together—and I can never forget the tone, and that hallowed service being performed, he gave me a parting benediction in expressions of Christian godwilly and tenderness, fit to have come from one of the ancient patriarchs or loved visits of my whole life.

It pleased a gracious Providence to spare this admirable man, through a long course of years, to perform many and varied services of the highest importance to his country. And yet, when I saw him, a few days ago, in his vigorous intellect, his cheerful and even buoyant spirit, and his unbroken physical energy, I felt his expectation that at least another decade of years was to be actively and usefully employed, to be added to his life. He had always been one of the most active of men, ever performing an amount of official labor that seemed entirely beyond the average of human ability; though it was interesting to see how gracefully he could unbend himself, come out from beneath the heavy burden that oppressed him, and relax himself up to the most unrestrained social intercourse as freely and as fully as if he had nothing to do. But he was not to have nothing to do—nor the waning of any of his faculties. He was to be called, even at work to lose that stately frame, so stylish those mighty energies, to close their functions. Meanwhile, the political elements were rapidly combining for a fearful trial of the spirit of agitation, mounting up to do prey, and the old landmarks by which the fathers had set up, had begun to disappear; and the sacred bond which had united the States in one glorious Confederacy, had begun to be severed, and to be cut in two rope of sand. The venerable christian statesman watched the progress of the storm with the deepest concern, and yet with full confidence in the Ruler of the nations. Whether the lightnings play fearfully on the bosom of the overwhelming cloud, or the whirlwind sweep in convulsive shock by which our institutions would be overturned, he knew that the Lord reigneth, and that, long and so well, sent some bright angel, like the Heavenly Visitor, to whisper in his ear the gracious words, "Come up hither," and he did ascend, in a chariot of fire, to glory. And now, when we see the Judge's place vacant, we can only express our pretentious; when it seems absolutely certain that nothing but a special Divine interposition can save us from being involved in the horrors of civil war, we can only hear the cry of our children's children's cause, and not remember to believe that this patriot saint was taken away from the evil to come, that he might not see it. And now when the hands he had constituted his soul long ago, called him home to the rest that remaineth, we can only begin to flow!

FOR THE CHILDREN'S JOURNAL.

OUR NEW LIFE.

We're left on earth to work in heaven,
We're left on earth to sow the seed,
To Christ our Lord the glorious given,
Anew our lives begin.

We're left our treasure up in heaven,
Where moth and rust corrupt not,
Where thieves cannot break through nor steal,
Where sin and sorrow cease!

We're left our treasure up in heaven;
No more shall we be tempted,
Jesus, the Lord, has gone before,
And he our rest has gained.

We're left our treasure up in heaven,
Where we, with Him, shall be known,
For Jesus is the heavenly Lamb
Who bore our sins and woe.

We're left our treasure up in heaven,
Our hopes are fixed above,
And Jesus on the throne of glory
His new, best home of love.

We're left our treasure up in heaven,
We shall not be alone,
Together let us labor here,
To meet around the throne.

J. H. T.

THE DEMISE FATHER AND HIS DYING DAUGHTER.—A Scottish paper says:—"It is among us nearly five years ago, consisting of a christian father and daughter, (members of the Free Church.) The father was in feeble health, afflicted with pulmonary disease. His daughter, his only daughter, and an only daughter, a beautiful young woman of about twenty years, was also in delicate health, and child, returned to the home of his father's dwelling. Both were afflicted, and died complaint, to the great grief of the still surviving father, who was left in a lonely situation. What a trial of that christian father's faith, who had in their house in a family regarded them as given to the Lord, and now was being removed right from under the roof of the christian covenant. This bereaved man, in the prospect of losing his young woman among the number, and the only child of his parents, was left to his wedding. He gave out for singing the 45th Psalm, and he had the pleasure of seeing it have been settled to their comfort, and to the glory of God, and to the end of the day. They sang with the spirit and with the understanding also, and at the close they were all dismissed, and the father